

SHRI LALITA SAHASRANAMA LESSON FOUR

Dear Sadhak,

Lesson Four is divided into two sections. The First section covers verses 38-40. The second part covers verses 41 to 55.

SECTION ONE

We are entering the area of the study of chakras that manifest in the human body. A brief and simple introduction to cakras is included in this lesson. Later when we arrive at Verse 98 there will be more relevant details available on CHAKRA-VIDYA..

Introduction to CHAKRA_ VIDYA

SIVA- SAKTI, the **Static** and **Kinetic** are two aspects of the same **Reality**. In the **creation** of the universe there is a movement away of Sakti, from Siva. This **impetus** is called **Kalaa**. Thus from the One, the Two begin appearing. In this process the **first movement** is called **Naada**. In **dissolution** the process is reversed and this is called **Laya**. This process of moving away and merging is the aspect of Reality known as **Sabdabrahman**.

When one has to design anything and there is no frame of reference we always begin with a point or a dot. Then anything can be drawn, designed, constructed, developed etc from, around and beyond this point. In Creation this point is the **Bindu**. Thus we have the famous line **Bindu, Naada, Kalaateeta, tasmai sriguravey namah- I bow to that guru who is beyond Bindu, Naada and Kalaa**.

Pindanda as represented by the human frame has its counterpart the **Brahmanda**, the Cosmos. Every tattva or principle in the cosmos is also in the human body. In order to understand the chakras one must not look at the body from western physiology which does not integrate the cosmos in its thinking. Once the Western Countries moved away from their own mythology then their thought processes became linear. Western philosophy generally thinks in a linear manner and tends to be compartmental whereas Eastern philosophies consider everything circular and connected. Those who have been exposed to an education in our Bharatiya traditions in a native Bharatiya language from infancy have an easier hold on the understanding of this circular and connected concepts. For the rest of who have a strong western education it is an uphill task but not impossible. It is for the same reason that books on Bharatiya traditions written by western authors as well as those Indians who think like the West can often be very misleading.

Every tattva is represented in our body. There are however certain highlighted centers in the length and breadth of our physical frame. From these centers consciousness exhibits its specialities. These are not anatomical centers that are revealed in a dissection nor are they parts of the nervous system. They however manifest through our physical, physiological and psychic parts. The yogis alone are able to infer their presence with yogadrishti(yogic vision) . These are the chakras. The word cakra means **that which both rotates and revolves in a cyclical or wheel fashion. Thus it indicates an axis or a locus as well as an orbit or an area of influence. It also implies a petalic concentration of power very much like flowers.** The concept of cakra though popularly associated with the worship of Srilalita is found in many disciplines. Among the Vaishnavas for instance the worship of Srinarasimhamurti does include for sadhakas, the cakras in their body. Any serious worship of Shasta too includes Chakra Vidya in his sadhana.

In the following verses we start with the lowest cakra which is **Moolaadhaara**. Here **Shakti tattva** is symbolically resting and is called **Kundalinee**. We can assume that this Kundalini is dormant once the creation of this jeeva has been accomplished. At the top end is the **Sahasraara cakra** that represents **Shiva tattva**. Between these two along the supporting length of the body or the Merudanda are **Svaadhistaana, Manipoora, Anaahata, Vishuddha and Aajna**. This is the **shatchakra** concept.

Please bear in mind that there are Saptachakra and Navachakra concepts too in Chakra Vidya.

From these cakras issue many many **naadi-s** or tying -currents that flow, covering the entire body. The Siddha Vaidya system of medicine in Bharat works on a thorough understanding of these nadis. Of the thousands of nadis the three most popular ones are the Ida, Pingala and Sushumna.

There are several mystic traditions in the world that knowingly or unknowingly activate this latent power or kundalini. In Bharat this has been the subject of many disciplines that are concerned in the awakening of the divine in man.

As the sakti is awakened, it travels upwards through the sushumna towards the sahasrara. As it passes through each cakra the individual will experience side effects. There are symbolically three junctions in this travel. At these junctions are the **granthi-s** or knots. The opening of the knot is a release. As the Kundalini travels upwards, these knots will be torn asunder. The first knot **Brahma granthi** is past the muladhara and the svadhista. The second is **Vishnu granthi**. This is between anahata and visuddha. The third is **Rudra granthi** between the ajna and the sahasrara. The tearing apart of these knots are accompanied by the unleashing of great powers, the reaping of glorious as well as uncomfortable experiences. Some yogis describe the movement of the sakti to a "thin lotus stalk that moves like a streak of lightning". Finally in the sahasrara the sakti now in an attached form with siva tattva drenches the individual with a bliss unparalleled by any other.

**** Please note that one of the dhyana mantras associated with the Shrilalitasahasranama starts as **Sindooraaruna vigrahaam thrinayanaam**--- This is Shrilalita in the form of Kundalini Shakti.

muladhaaraikanilaya brahmagranthavibhedini
manipurantharuditha vishnugranthivibhedini-38.
ajnachakrantharalasttha rudraganthivibhedini
sahasrarambujaruda sudhasarabhivarshini -39
thatillathasamaruchi shachakroparisamsthitha
mahasakthikundalini bisathanthuthaneeyasi-40

One who resides in the muladhara . Who tears apart the brahma granthi.

Who rises from the manipura. Who tears apart the vishnu granthi.

Who is stationed in the ajna cakra. Who tears apart the rudra granthi.

Who ascends into the lotus of sahasra. Who causes the downpour of nectarine bliss.

Like a streak of lightning she who stations herself above the six cakras.

She is the Great Attached One , Kundalini, whose form is like a thin lotus stalk.

It is this narrow stalk that goes and gets attached and penetrates into the great lotus pericarp of sahasrara. As the individual practises this under the guidance of a authentic teacher what takes place then is the following:

1. Energies are transported. The so called lower energies become colder as the focus changes.
2. The sadhak's physiology operates at a high level often baffling western physicians.
3. Mentally he is very alert, though no longer obsessed with the mundane, he becomes receptive to information not available to the others even though such knowledge may come through the mundane.
4. There is a gradual loss of identification with his individuality due to the raising of his consciousness.

The human capacity is unlimited when man subjects himself in all humility to the all pervading Divine. The limited mortal frame then becomes a source of wonder for in it, is -srishti, sthithi and laya, every moment, from the tiniest cell upwards. The Universal Mystery is also the Jeeva's Mystery. The building blocks of the universe and that of the jeeva are one and the same.

SECTION TWO

In the following verses (41 -first line of 51) the Nirguna aspect of the divine is emphasised categorically to handle our weaknesses, our limiting tendencies and our fears.

From the second half of verse 51 onwards we will be studying her **Omni presence and Omnipotent** aspects.

In all cases of meanings it is She who is ----- she who facilitates----- etc.

bhavani bhavanagamyā bhavaranya kutarika

Who is Bhavani, attainable through attitudes. Who is Kutarika (axe) that chops the forest of Bhava.

She leads you out of the sense of bondage when we adopt attitudes that are necessary for us to get through this sense of bondage. One is reminded of the story when Adishankaracharya uttered Bhavani tvam Dasey mayi (ref. Soundaryalahari) that indeed he became the One to whom he was addressing !

She is indeed the axe with which one can chop away all the trees of bondage which has resulted from a mistaken sense of possession to people, places, things, ideas and so on.

bhadrapriya bhadramurthi bhakta sowbhagyadayini-41

Who is fond of bhadra. Who is the essential form of bhadra. Who confers prosperity and fullness to her bhaktas.

It is difficult to find one single word meaning for BHADRA. Bhadra implies that which is 'good " as well as that which means 'to be cautious" at the same time.

bhakthipriya bhaktigamyā bhaktivashya bhayaapaha

Who is fond of devotion. Who is to be realised through devotion. Who can be under the control of devotion. Who dispels fear.

The protection from her for those who take to Bhakti is assured. The saguna form of God becomes a captive of devotion that is offered in untainted, pure of heart manner. If such a devotee becomes fearful then she takes care of his fear.

** You may check www.ambahouse.org for TUKARAM under Lives Of Saints for the role of the devotee in capturing the deity through namasankirtana of Bhakti yoga .

shambavi sharadaradya sharvani sharmadayini-42

Who confers peace. Who is worshipped in autumn. Who is the killer. Who is the bestower of divine happiness.

Peace with regards to our perceived entanglements can be attained when we mature. Then in the autumn of our lives when thoughts turn more and more inwards the role of the divine is understood much better. The need to worship meaningfully grows stronger. She can injure us when injury is necessary for our growth. Mahabharata's Kunti knew herself very well when she asked the Lord to give her afflictions so that she would remember him.

shankari shridhari sadhvi sharatchandranibhanana

Who bestows peace. Who bestows auspiciousness. Who is Chaste and Good. Whose face is like the autumnal moon.

shatodari shantimati niradhara niranjana-43

Whose frame is slender. Whose mind is tranquil. Who needs no support. Who cannot be coloured.

"Moko kahaan doondey rey bandhey, mey tho hoon terey paas mey."

Where are you searching for your face (your self) oh brother, I am indeed so near you!

As Kabir points out the Divine is so simple and so unassuming that it goes unnoticed.

Yet this great provident and beautiful divinity is distinct. It needs nothing to uphold as it upholds itself. It cannot be limited to any coloration or designation as all forms and designations come from it.

** You may check www.ambahouse.org - Kabir under Lives of Saints to read more on these lines of thinking.

nirlepa nirmala nitya nirakara nirakula

Who cannot be smeared. Who is free of taint of residue. Who is eternal. Who is unrestricted to a shape. Who is essentially unchangeable.

One is reminded of the shanthi paat-"Purnamadah purnamidam purnaath purnamudichyatey purnasya purnamadaaya purnameyva vasishyatey" THAT is FULLNESS. THIS is FULLNESS. From FULLNESS arose

FULLNESS. It is of FULLNESS for FULLNESS. REMAINING ALWAYS as FULLNESS.

This shloka using all declensions in Sanskrit grammar shows how the divine is free of all possible limitations, attachments, deficiencies and constraints.

When the sadhak has an outward need to worship then the saguna aspect takes the forefront. When he has the inward need then contemplation on the nirguna aspect takes the forefront.

nirguna nishkala shantha nishkama nirupaplava-44

Who is free from gunas. Who is uninterrupted peace. Who is free from desires. Who is indestructible.

Although she is the basis of all **gunas**, the gunas dont affect her. She is indeed the peace that we are searching for. She cannot be constrained by desire. She cannot be destroyed as She is a universal reality. The world and its contents are characterised by a combination of Satva, Raja and Tamoguna. All three are important for the smooth functioning of the universe. Each guna has its positive and its negative aspects. nityamukta nirvikara nishprapancha nirashreya

Who is always free. Who is not limited by change. Who is beyond this world of multiplicity. Who is not dependent.

The Sanskrit word **nitya** has two meanings. One is eternity and the other means diem or day. This is a good example to show the beauty of this perfected divine language. It brings a great truth to us i.e. the connection between the infinite and the finite with just one single word. "Today is the beginning of Forever"

nityashudha nityabuddha niravadya nirantanra-45.

Who is eternally pure. Who is Awareness-Always. Who is unassailable. Who is not followed by any other.

nishkarana nishkalanka nirupaadhi nireeshvaraa

Who is uncaused. Who is free from blemishes. Who is free from intrinsic modification. Who is ruled over by none.

neeraga raagamathana nirmada madanashini-46

Who is free from attachments. Who is the one who can free (us) from attachment. Who is free from pride. Who is the one who can destroy pride (in us).

nischintha nirahankara nirmoha moha nashini

Who is not bound by thoughts. Who does not possess ahankara. Who is free from delusion. Who is the one who destroys (our) sense of delusion.

nirmamaa mamataahantri nishpaapaa paapanashini-47

Who is free from `possession. Who is the remover of the sense of binding (sense of possession in us). Who is free from demerits. Who destroys demerits (in us).

nishkrodha krodhashamani nirlobha lobhanashini

Who is free from anger. Who calms (our) anger. Who is free from greed. Who destroys greed (in us).

nihsamshaya samshayaghi nirbhava bhavanashini-48

Who is free from doubts. Who destroys doubts (in us). Who is free from sansaric bondage. Who destroys the sense of bondage (in us).

nirvikalpa niraabaadhaa nirbhedha bhedanashini

Who is free from change. Who is free from afflictions. Who is free from separateness(alienation). Who can destroy the sense of separation (in us).

nirnasha mrithyumathani nishkriya nishparigraha-49

Who is free from termination. Who can destroy mortality (in us). Who is, free from (beyond) action. Who is free from being acquired.

nisthula neelachikura nirapaayaa nirathyaya

Who is unequalled . Who has the blue tresses. Who is beyond danger. Who is imperishable.

Blue tresses refer to the fact that the Divine is Mysterious in common parlance. Blue is the colour of mystery. If one wishes to approach the Devi one must accept the Mystery. Yet one need not fear as she stands beyond the realm of danger.

durlabha durgama durgaa dukkhantri sukhaprada-50

Who is difficult to grasp. The path to who her is difficult. Who is the Impenetrable One. (Yet) She is the one who removes sorrow and confers joy.

The symbolism used here is that of a fortress. There are difficulties associated in knowing her. She is an impenetrable fortress and the way is tough. Yet only she can help us in the removal of sorrow and bestowal of joy.

dushtadura duracharashamani doshavarjitha

To those who are unrighteous, she is far. (Yet) She can calm the wicked ways. She is free from doshas (limiting conditions).

The starting position of the devotee may be as one full of unrighteousness. In that case she may seem very distant and beyond the realm of possibilities. However she alone can help us mend our ways. It is her omniscience and infinite mercy that blesses our efforts at mending.

sarvajna sandrakaruna samanadhikavarjitha-51

Who is all knowing. Who is intensely merciful. Though she is superior to all, none are superior to her.

sarvasarvashaktimayi sarvamangala sadgatiprada

One who is thoroughly all powerful. Who is all auspiciousness. Who facilitates the right path.

sarveshvari sarvamayi sarvamantrasvarupini-52

Who is the Ruler of all. She is infused in all. All mantras are her form.

sarvayantraatmika sarvatantrarupa manonmani

Who is the essence of all yantras. Who is the form of all tantras. Who is the Rising Joy- State of- the mind.

The Goal, the Path, the Power- the Three Essentials to ones life are the Triratna or Triad of Gems.

To seize this treasure it takes an Enthusiastic Frame of Mind i.e. when the Unmani Sakti is at play.

maheshvari mahadevi mahalakshmir-mridapriya-53

Who is the great ruler. Who is the great illuminator. Who is the Ultimate Source. Who fondly brings on Dissolution.

Dissolution is a natural occurrence. It is called sublimation in sadhana.

maharupa mahapujya mahapatakanashini

Who is the Form of all forms. All worship goes to her. Who can prevent the greatest Fall.

The greatest fall is the fall into the sense of sansaric bondage

mahamaya mahasatva mahashaktir- maharathi-54

She is Mahamaya (the Grandest Magician) . She is the the Reality of all realities. She is the FORCE. She is the Bliss Ultimate.

"Maya mahatagni hum jani".

"Maya, thou art the greatest Trickster!" So says Kabir.

"Jnaaninaam api cheytaamsi devi bhagavati he saa balaataakrishya mohaaya mahaamayaa prayacchati." (Devi mahatmyam).

"Even the minds of the wise ones are attracted forcefully and cast into delusion by Devi Bhagavati Mahamaya indeed."

mahabhoga mahaishvarya mahaveerya mahabala

She is the greatest enjoyment. She is the greatest prosperity. She is the greatest valourous one. She is the one with the greatest strength.

mahabuddhir- mahasiddhir-mahayogeshvareyshvari-55

She is the greatest wisdom. She is the greatest success. She is the covetable ultimate Isvari for the greatest of yogis.

We are not always convinced of the omnipresence, omniscience and omnipotence of the Divine. We fail to see divinity very often in the trivial details of life. We have to remind ourselves of this again and again and one such technic is the recitation of stutis such as this one.

SHRI LALITASAHASRANAMA_RESPONSE FOUR

A. Please fill in the blanks.

1. The static aspect of reality with regard to creation is called.....tattva.
2. The kinetic aspect of this reality is calledtattva.
3. The separating of these tattvas is due to the impetus called.....
4. The first movement towards creation is called.....
5. The reverse of this is.....
6. Moving away to create and merging into dissolution is the aspect of reality called.....
7. The symbolical point of origin of creation is called.....
8. The Siddha vaidya system of medicine relies heavily on the study of
9. Ida, pingala and sushumna are three popular.....
10. Thecakra is at the botttom followed by.....chakra, then
the.....granthi, then.....chakra, then.....chakra,
then.....granthi, then..... chakra , thenchakra
then.....granthi then sahasrara at the top..

B. Mark T or F or D

1. Chakra concept exists only in the worship of Srilalita.
2. Chakras are visible under the elektron microscope.
3. It is possible to see effects of the cakras as revealed in the behaviour of man.
4. Kundalini sakti is stimulated only in Eastern religions.
5. Merudanda is symbolised in the axial length of our body.
6. The Divine can be viewed only from Nirguna aspect.
7. The transcendental aspect of Shrilalita is shown from verses 41-55
8. Doshas are faults.
10. Satva is a good guna while rajas and tamas are bad gunas.
11. Knots in chakra vidya are called granthi-s
12. It is better to practise Chakravidya under the guidance of a qualified teacher.

For Reflection Only

shastra= treatises of knowledge based on observation and experience

shastraic= based on shastras .

1. When sincere worship is done shastraically to a shastraic sanctified deity in a shastraically constructed temple by a shastraically knowledgeable priest **then and only then** the kundalini sakti in the worshippers that come to pray will be stimulated, even without them knowing about it !
2. The principles that operate behind this phenomena is akin to the principles of physics !

SHUBHAM